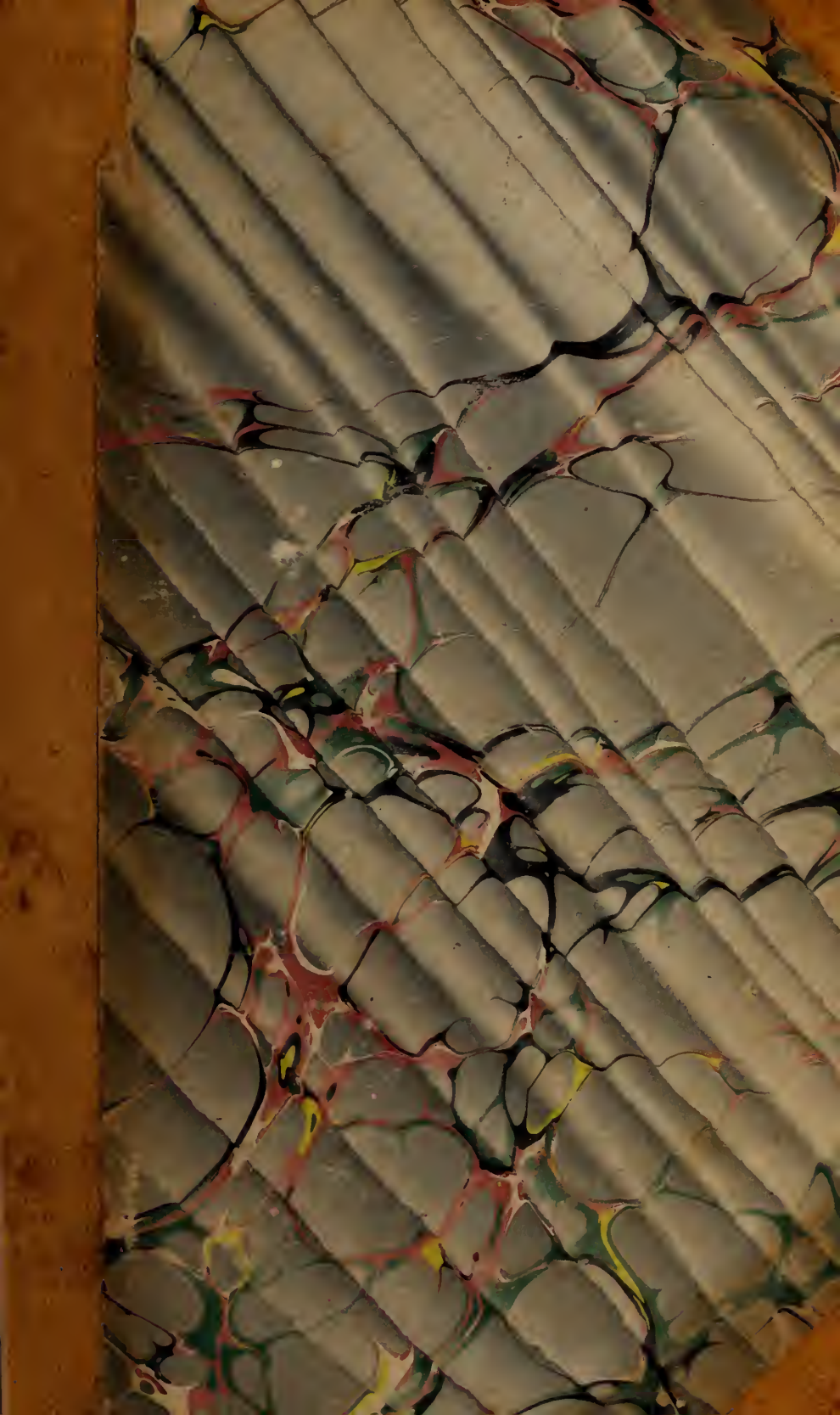




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THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

SEPTEMBER, 1845.

NO. 9.

American Baptist Board of Foreign Missions.

Address of Mr. Brown, of Assam.

[In a letter accompanying the following Address, Mr. Brown remarks, "I am aware that the last Triennial Report, (just now received,) under the head, 'Missionary Spirit,' gives a far more encouraging view of the state of missionary feeling than I have taken; but I can only say, I have written what appears to me to be according to truth and reality. It appears to me that there is an awful insensibility on this subject, both among pastors and people,—that there is no cause for congratulation, but of solemn warning, to our churches generally,—and that every degree of satisfaction on account of any slight temporary increase in their donations, only tends to lull them into a ruinous self-complacency, under the idea that they are doing their duty, when, in fact, they are criminally and alarmingly deficient. When I think of the time that this mission and other missions of the Board have been waiting for reinforcements, and when I think over the numerous and urgent appeals that have been sent home from all quarters, I am astonished at the little that has been done."—Eds.]

To the Baptists of America,—

BELoved BRETHREN AND SISTERS,—Were it on an occasion of slight moment, or were any of my missionary brethren present with me to unite in addressing you on the subject of this letter, I should not presume to appear before you as an individual; but there are times when the magnitude of an object compels us to lay aside all ceremony, and utter our feelings without reserve.

It is eight years since, in obedience to our Savior's command, "*Go ye into all the world, and preach the gospel to every creature,*" we entered this province, bringing the message of salvation. We came well knowing that the occupation of the field would require many laborers. But we had a full confidence that we should be sustained,—that beloved brethren would soon join us,—that nothing should be wanting to carry on this great work; and feeling thus, we devoted to it our lives, and staked upon it our happiness and our dearest hopes. For many long years we have hoped, and waited, and listened, with painful anxiety, to catch the earliest whisper that our brethren had heard our cry, and were coming to the rescue. Thus far our expectations have been disappointed.

Our trials and sorrows have been many; but tokens of our Lord's favor, afforded us from time to time, have encouraged us on. We have been permitted to spread before the people, in their own tongue, the greater portion of the New Testament; together with many tracts, which are exerting a silent, but mighty influence. We have seen the priests and brahmins alarmed for the safety of a system, which they are already aware will not stand the test of examination; we have seen them gradually abandoning the field of argument, and betaking themselves to reserve and concealment as their last resource. During the past cold season I have had the pleasure of travelling with my dear br. Bronson and our native brother Nidhi over a large part of Assam, and we have generally found an hour's discussion sufficient to silence our fiercest opponents, who are constrained to acknowledge that their scriptures are full of mistakes and falsehoods. Hundreds are convinced that we bring the true words of eternal life, and here and there a weary soul has found the blessed rest. We have three little churches,—feeble bauds, it is true, but dear to our hearts, and precious we know in the eyes of the Lord.

Last Lord's day was a season of special mercy to us. A very respectable and influential young man, foreman in br. Cutter's printing office, who has had a secret hope for about a year, came forward and was buried with his Lord in baptism. His conversion has been a signal instance of the power of God. It has filled the more respectable Hindoos with such an alarm as they have never exhibited before. Every effort was made to prevent his coming forward, but in vain. He addressed his heathen companions at the water side in the most solemn and affecting manner; and if angels in heaven rejoice over a sinner that repenteth, I believe they looked down with joy upon that baptismal scene. This token of our Savior's love has been particularly cheering to our beloved brother and sister Cutter, especially the latter, the convert having been one of her earliest scholars, and now gathered into the fold just as she is obliged to leave the field in search of health,—perhaps never to return.

We are in many ways admonished, that what we do for this people must be done soon. In Assam, as in other parts of India, popery in the form of Puseyism has already commenced its career. Two native young men of much promise, and acquainted with the English language, whom we had for a long time regarded as hopeful inquirers, have been drawn into the snare; and having learned, as they now inform us, that we have no authority to preach and baptize, have been christened by the chaplain. The influence of Church-of-England Christianity on the natives is truly deplorable. One of the most formidable obstacles in the way of missionaries, is the ungodly lives of those who bear the Christian name. All are invited to partake *who wish*, and this without inquiry or scruple. Thus all distinction between him that serveth God and him that serveth him not, is obliterated; and Christianity, instead of being exhibited before the heathen as a religion of purity and power, glowing with its original beauty and vital warmth, is degraded to a level with their own lifeless systems of formalism and hypocrisy. Yet such is the church which Puseyism unblushingly proclaims as being, in connexion with her elder sister of Rome, exclusively the true apostolic church; and all who differ from her are denounced as heretics. To have our name cast out as evil troubles us not, so long as we have in our hands the pure word of God, and there find the doctrines of our faith; doctrines taught by Christ and his apostles, and preserved by the church in the wilderness through long ages of persecution. Let others boast of their apostolic succession,—their uninterrupted line of bishops, down through the graceless popes of apostate

Rome ; it is sufficient for us that we are the successors of Roger Williams, and John Bunyan, Wickliffe, and Peter de Bruys, and a host of bright martyrs who have been faithful unto the death ;—of whom our great poet so sublimely writes,—

“Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold ;
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones.”

But I turn to a more humiliating subject,—the one with which I commenced this letter, and which I resume with heartfelt pain and reluctance.

In a letter just received from the Secretary of our Board, he says,—“Our chief trouble now is to increase our funds. Receipts for the last month but little more than \$1900. In my last letter to br. Cutter, I spoke quite encouragingly, but a single month like this is alarming, and if repeated, will more than absorb past increase, and compel us to think of *retrenchment*. Indeed, the Board have it under consideration *now*, and I cannot tell the issue.”

To this melancholy crisis our missionary operations have evidently been long approaching. A few months previous, the Secretary had written, “I am afraid you will wait long for the intended reinforcement, though it is *in our hearts* to send speedily.” A missionary brother in Burmah writes to me that it is supposed the *Assamese* and *Siamese* missions will, probably, be among the first to be abandoned ; and urges me, in that case, to return to Burmah.

Brethren, there is something wrong. Think not that you are flourishing and prosperous, while your missions are thus suffered to languish, and, perhaps, to die. Count not the 800,000 that are enrolled upon your records, while your Savior’s parting words are thus forgotten. Flatter not yourselves with the delusive idea, that it is from want of ability,—that it is because times are hard, and the calls of benevolence numerous, that you are thus drawing back from the work of the Lord. No, the secret cause lies deeper. Were this an object near to the hearts of 800,000, or even 400,000 Christians, the annual receipts of the Board would differ widely from \$60,000. Our British brethren, probably less than one fourth of our number, amidst all their poverty and affliction, ground to the earth by crushing taxes, and supporting the clergy of a national church in addition to their own, contributed for missions the last year \$97,000 ; and the previous year, being their jubilee, the receipts amounted to \$235,000. During the same years, the receipts of our Board were \$46,000 and \$62,000. Shall our principles, brethren, thus fail to stand the test of prosperity ? Raised from persecution and fiery trials, we breathe the air of freedom, and is this the result ? Is it necessary that God should again turn us back into the wilderness, and suffer the fires of persecution to be rekindled, that our graces may revive ?

Do not suppose that this deficiency in missionary zeal results from a want of light. Indulge not the vain hope that by sending a few talented agents through the country, to rouse by their eloquent appeals the sympathies of the churches, your exhausted treasury will be filled and the cause sustained. Streams from such a source will soon run dry. A benevolence that requires constant persuasion to warm it into action will never convert the world.

Nor can this indifference be attributed to want of fuller information from missionaries in the field,—descriptions of heathen degradation, of countries, habits, manners, and customs. These have been portrayed in every possible form and variety for the last ten years ; Asia has been ransacked for subjects of descrip-

tion, and what is the result? The more fully the field has been brought to view, the less has been the apparent interest in the cause, and the more alarming the diminution of missionary effort.

Perhaps you are discouraged because the communications of missionaries are less cheering than you had expected,—because you do not hear of more frequent conversions and more extensive revivals. Brethren, sow the seed, and in due time you shall reap the harvest. It took Christianity 300 years to triumph over imperial Rome, and is it to be supposed that the still vigorous paganism of Budh and Brahma will be vanquished without a struggle? In several parts of the missionary field, God has already appeared in a manner wonderful and glorious; and if you would prove Him, brethren, bring your tithes into the storehouse. Send out the dear youth whose hearts glow with love to Christ and the heathen; assure them that they shall never be recalled or deserted; *occupy* the countries you have entered, and you will soon discover a change in the reports of your missionaries; glad tidings will take the place of lamentations; paganism will be seen retreating while the Cross advances, and nations will be converted to God.

My brethren, the circumstances in which you are placed, require that you be found faithful. The great experiment of human freedom is hastening to its results. God has in these last days prepared a refuge for his people,—a land where liberty of conscience, the distinguishing tenet of Baptists, is allowed to go hand in hand with civil freedom, and recognized as a fundamental law of the state. To no denomination has liberty brought greater blessings than to us, and upon none devolve higher responsibilities. For the first time in history, Baptists have become the prevailing sect of a nation; and shall they acquit themselves honorably in this the day of their strength, and go steadily on, from conquest to conquest, faithful to King Jesus, till the bright millennial day?—or shall they ingloriously draw back, at the solemn crisis, and give up the warfare? Brethren, if you are unable to carry on the war aggressively, think not that you will long be able to maintain the ground you have already won. The spirit of sloth and worldly mindedness will produce a reaction within your own borders, and a blight and a curse will gather over all your fair prospects. *Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty. Cursed be he that doeth the work of the Lord deceitfully, and that keepeth back his sword from blood.* And is it a real and solemn fact, my dear brethren and sisters, that we are in imminent danger of incurring the CURSE OF THE LORD for our lukewarmness? Can it be believed, that American Baptists, having put their hand to the plough, are looking back? Is it possible, that they are retreating when they should be triumphing; that they are doing the work of the Lord DECEITFULLY; that the sword falls every year with fainter and still fainter strokes? Tell it not in Gath, publish it not in the cities of Europe, that the numerous, wealthy, and free Baptists of free America were unable to raise the funds necessary to carry on their missions;—and let it forever mantle the cheek of a Baptist with the deepest crimson to hear the tale!

Brethren, these things must be laid to heart. Your efforts *must* be increased. The mission you have commenced in *Assam* must not be left to languish as it has done for the last eight years. This delightful valley must be occupied. Christ has begun a work here, and it must go on. ALL the missions established by the Board must be sustained. God forbid that American Baptists should retire from the conflicts they have commenced, till every field is won.

Should a work of retrenchment be carried on,—should Assam be one of the first positions to be relinquished,—every missionary, I trust, will solemnly wash his hands of the responsibility. We can part with our families, and send them home to be supported by their friends,—and we shall do it, if necessary,—but this field we cannot abandon. Should we be reduced to the extremity,—be recalled, or left without any regular support in a heathen land, I trust our Lord will not find us wanting in the day of trial. The call to RETURN, is one which we could never obey, so long as life and a moderate share of health is granted us. No, the precious converts that are gathered in, and to be gathered from among this people, are dearer to me than life, and with them, by God's grace, will I remain to the last.

And now, my beloved brother or sister, whose eye rests upon this sheet, seriously decide, before rising from its perusal, whether you will not devote *the proceeds of one day's labor every month*, to the cause of missions. God give you grace, to make a resolution that will be faithfully kept, till the day when you shall be called to your final reward. Give your *first Monday's labor* to Christ and the heathen, and your prayers at the evening concert will go up from a warm heart, and be heard in his holy dwelling-place, even in heaven.

One day in the month for missions will still leave the greater portion of your tithe for the support of the gospel at home. At all events, fix the amount; do it conscientiously, and remember the words of Paul. "*He that soweth SPARINGLY shall reap also SPARINGLY.*" I solemnly believe that every one of you, my dear brethren, who cannot find it in his heart to give one day's labor, monthly, for the conversion of the heathen, will look back from eternity with *deep regret* that he did not appreciate the glorious privilege conferred upon him. This is a great work, and if we are not willing to make great sacrifices, we are not worthy to engage in it. It is a work in which angels would delight to be employed, but God has reserved the happy privilege for us.

Brethren and sisters, excuse my plainness of speech. Though I have thus written, God knoweth that I love you. The highest and holiest sympathies of my heart are with you. You are the blessed flock with whom I desire a place and a portion, on earth and in heaven. But I do long to see you rise and shine. I long to see the truths you hold spreading through all the earth.

The events of this nineteenth century will pass in solemn review at the day of judgment. The opportunity which you have had of evangelizing the nations will then be remembered. The manner in which you have improved this high privilege will then appear. The buried talents will all be brought to light; the awful consequences of unfaithfulness will stand out in full view. Let us beware that shame and confusion cover not our faces at that day. Let us be faithful to our Master, and we shall appear before his throne with joy. Let us be faithful to the heathen, and we shall meet them there as brethren, and God shall link their happy destiny for eternity with ours.

That God may bless and build you up, and increase your numbers a thousand fold, is the prayer of your unworthy, but affectionate brother,

NATHAN BROWN.

Sibsagar, March 15, 1845.

INTELLIGENCE FROM THE MISSIONS.

ASSAM.

JOURNAL OF MR. CUTTER.

Conversion of Batiram.

"Since I last wrote," says Mr. Cutter, Feb. 26, "we have been led to hope that Batiram, the head man in the printing office, has put his trust in Christ. On the 5th inst. he was taken suddenly very ill, and I immediately sent him in a boat to Nazira, where our kind friend, Dr. Long, shewed him every attention, and gave him the use of a small bungalow to live in while he should remain there. Perhaps the best way to present his case will be by giving a few extracts of my journal from that date."

Feb. 8, 1845. I received a note to the effect that Batiram was most anxious to see me, and it was feared I should not find him alive unless I should hasten up to see him. I immediately mounted my pony and rode off. Found him very low, and feared he would not live through the night. I also found he was in great anxiety of mind respecting the state of his soul. Conversed with him faithfully and freely for a long time. I inquired if none of the Hindu dervatas, or gods, whom he formerly worshipped, could save his soul. He remarked, "Oh no,—my mind is not the least inclined to think of them." Do you think Jesus Christ can pardon your sins? He replied, with emphasis, "Oh yes, and I have believed this truth for the last two years, and I have for nearly that period prayed unto Him night and morning, without the knowledge of a single human being excepting the lad who lives with me." He evidently felt his need of divine, forgiving mercy, and asked me to pray with and for him to Him who ever heareth prayer.

9. Batiram is much better, and the disease has begun to yield to the powerful remedies employed, but he is, of course, very weak. Conversed with him a great deal, commending him to that Savior who came to seek and save the guilty and ruined sinner. I then rose as though I intended to leave, when he inquired earnestly, "Will you not pray with me before you go?" I inquired what I should pray for? He replied, "That I may obtain a new heart, and have my sins pardoned,—

that my dark mind may be enlightened,—that Jesus Christ may have mercy upon my soul."

On the morning of the 10th, I again commended him to the tender mercies of our God, and returned to visit some of my schools, leaving Mrs. Cutter, who has been ill more than two months, somewhat more free from pain than she had been for the last few days.

12. I visited Batiram again, having in the meantime written to him and sent him some portions of scripture to read. I read to him the account of the crucifixion, as recorded by Matthew, and expounded as I read. I endeavored to impress upon his mind the importance of exercising true repentance and faith, and that he must pray in faith for more faith. He requested I would pray with and supplicate these blessings for him.

13. An Assamese princess called to-day, with her retinue, to see the press. I embraced the opportunity to tell her of Christ, and the only way of salvation, and eternal life. She listened with attention, and, as she could read, she asked for some books. I gave her a copy of nearly all our publications, and distributed some to those of her attendants who could read. Numbers from different parts of the district, whom business in the court calls to the station, come almost daily to see the press, and a favorable opportunity is thus afforded of speaking with them, and of distributing the word of life. Our verandah is sometimes filled with people, and some inquire respecting the religion of Christ with an apparent desire to know something of the truth.

16. Went to Nazira early this morning, and found Mrs. Cutter had suffered from another attack since I was last there, and had been suddenly brought low again. Dr. Long had kindly done every thing for her which could have been wished, and the medicines he prescribed had been blessed. She is, I am thankful to say, much better to-day.

Batiram appears very well. I read and expounded from Matthew, and urged upon those around, who had assembled, the importance of seeking salvation while in the enjoyment of health.

17. Had some conversation with Batiram, and he joined in prayer. His servant, Bipsu, appears thoughtful.

19. Accompanied sister Brown to Nazira to see Mrs. Cutter, whom we had the happiness of finding more comfortable. Had some conversations with Batiram, and prayed with him morning and evening. He really appears to be a new creature, and he thinks he shall have courage to come out and acknowledge his attachment to the Savior, notwithstanding all the ridicule and reproach which may be heaped upon him.

22. Went to Nazira last evening and returned this morning. Left my dear wife free from pain, and she may, probably, return to Sibsagar next week, preparatory to going on the river, which the doctor expressly enjoins. He told me he was afraid she would have to take a sea voyage,—perhaps as far as England or America. I have long feared this. May the Lord direct our steps. A part of last hot season I had such poor health I feared I should have to take some such change on my own account. I find fourteen years absence from the bracing climate of New England, has begun to tell upon my constitution. Since the cold weather has set in, however, I have been again blessed with excellent health, and enabled to increase the number of our village schools to fourteen; which, with the printing office and a sick wife, give employment for every hour.

23. Sunday. After conducting divine service in English, at Sibsagar, I went up to Nazira and found Mrs. Cutter improving in health. Had an interesting time with Batiram, and have every reason to think he has passed from death unto life.

Received an affectionate note from our dear br. Brown, and one from Nidhi Levi. They have been absent on a missionary tour for nearly three months, through the Nowgong, Durrung, and Kamrup districts, and they hope to reach home to-morrow.

24. Left Nazira, by boat, with Mrs. Cutter, and made arrangements for Batiram to leave also. I prayed with him and urged him to pray for himself all the way down in the boat. I asked him if he thought he could bear all the scorn and ridicule which would be heaped upon him, and withstand the attempts which would be made to draw him away from Christ, as soon as it should be known he had become a disciple of the Savior? He replied he thought, the Lord giving him strength, that he could.

On arriving at Sibsagar we found that br. Brown and Nidhi had also ar-

rived, quite well. In the evening I went out to see Batiram, and before I left, he said he wished to call in the men connected with the office, this evening, and say a few words to them and read and pray with them. I was not expecting such a proposition from him, and returned home to offer up thanks to God while the people should be collecting together. All connected with the office, and several others, met at Batiram's house, probably very anxious to know why he should have called them. When all were seated, he said he had requested their presence for the purpose of expressing his joy at being permitted to see them all again, when he so recently expected to have closed his eyes in death; and he wished publicly to speak of the goodness of God in thus restoring him. He continued,—

“For two years I have been convinced that the Hindu religion is false and the Christian religion true; but shame and fear have kept me from acknowledging it; and till I was recently laid aside by sickness, I did not fully see my sins and feel my need of pardon. I think the Lord Jesus Christ has now had mercy upon me,—has given me light, and a heart to love him. For the last two years, I have daily prayed to him in secret, and now publicly before you all declare my disbelief in Hinduism and my cordial belief in the blessed truths of Christianity, and call upon each of you, my brothers and friends, to think of these things and to pray for yourselves.” He endeavored more particularly to arrest their attention, by mentioning two or three by name, and continued to address them some time by name in a very feeling manner. He then read a chapter from Matthew, and kneeling down, offered up an appropriate and fervent prayer for himself and for them all. Oh what an hour was this! How did angels, who rejoice over a sinner that repenteth, look down upon that scene! Surely it was the Lord's doings, and it is marvellous in our eyes. Blessed be His holy name.

I then followed Batiram in prayer, and Nidhi followed me. I afterwards exhorted all to flee to Christ for pardon and salvation,—that they should look beyond the reproach and persecutions they might expect here, to the unutterable joys and glories of heaven, beyond the grave. Nidhi read the 10th chapter of Matthew, and I dismissed the assembly, who had appeared very

attentive and solemn; and I sincerely hope and pray the exercises of this evening may result in awakening a deeper interest for the truths of the bible in the minds of these young men, who have read and heard much.

25. I went up this morning to convey the pleasing intelligence to our dear br. and sister Brown, who shed tears of joy at what the Lord had done for this young man. As the event was unexpected, and the Browns live a mile distant, I had no opportunity to inform them last night.

At worship with the young men in the office this morning, I endeavored to direct their thoughts to the love and compassion of our Savior, and urged them to seek the Lord while he is to be found and to call upon him while he is near. Batiram appears calm and happy, and wears a heavenly expression upon his countenance,—a strong contrast to what he exhibited when he first inquired what he should do to be saved. His former companions and friends are beginning to show their enmity, and are likely to oppose him bitterly. May the Lord give him strength and grace equal to his day.

Those who are blessed with frequent scenes like these, can form but a faint idea of the happiness and encouragement this case affords us, who have had only one professed convert amongst us, and who have so often felt cast down and discouraged.

This young man was in the school at Sadiya under Mrs. Thomas (now Mrs. Osgood) and Mrs. Cutter,—accompanied us to Calcutta in 1833, and was subsequently in Mrs. Cutter's school, at Jaipur. He says the instructions he thus from time to time received, made an impression upon his mind of which he could never divest himself; and that before his last sickness he had made up his mind to publicly express his convictions of the truth of the gospel. And we cannot but hope there are some others who are believers in heart, but "secretly, for fear" of their countrymen. He is of the Kaist caste, of a very respectable family, and has ever been looked up to with respect and esteem by all who know him. Some of his friends, holding offices in the court, called to see him on his return from Nazira, but soon left him, shocked to find he had become a *Christian*. All who formerly frequented his house, have deserted him; but the Lord, I trust, will be his supporter and everlasting friend.

In seeing the seed which has thus been so long sown in our schools, now springing up and beginning to bear fruit, we feel greatly encouraged in prosecuting these labors; and of the six hundred scholars now in the mission schools around this station, as well as in those connected with the other stations of the Board in Assam, we hope *many* will be raised up who shall hereafter shine as ornaments to the Christian name. We particularly cherish hopes respecting those who live in our compound and are connected with the printing office, who almost daily hear the truth. We have reason to believe that nearly all of them are convinced of the truth of the Christian religion, and we should pray, and I would solicit an interest in the prayers of our friends at home, that the Holy Spirit may operate upon their *hearts*, and make them the recipients of divine grace.

Br. Brown has met with *much* encouragement during his late tour, and the field appears every month more and more interesting and inviting. I would not exchange my field of labor for any I know of in the world. O that the churches and the young men in the institutions at home, who are thinking of the missionary field, could see Assam as we see it. I am sure we should not have to wait much longer for an addition to our feeble band. How long have we wished and prayed the Lord would send forth more laborers into this portion of the vineyard, and how often have we written home begging for assistance; but there appears as little prospect now of a reinforcement as there did six years ago! The missionaries now in the field are fast wearing out, and none are appearing to take our places. We have long labored in preparing the soil and sowing the seed, and is no one willing to come and reap the harvest? I am aware the fault does not lie with the Board. But that this interesting field is so much neglected, an awful responsibility rests somewhere; and I could wish the churches, and every one qualified for the missionary work, would ask seriously the question, "Where does it lie?"

On the 11th of March, Mr. and Mrs. Cutter left Sibsagar for Dibrugar, on account of her continued ill health. She has had several abscesses of the liver, which, it is feared, will terminate in consumption.

Tavoy Mission.

EXTRACTS FROM THE JOURNAL OF MR. BENNETT.

In a note accompanying the journal Mr. B. writes, "My last information to you was written in Maulmain, where I had been for my health. It was considerably improved by my sea voyages, but still I have not entirely recovered my former strength, nor health, since the serious illness of dysentery, which confined me so long to my bed and house."

Dec. 8, 1844. Lord's-day. This afternoon an old Karen chief, and several of his people, were brought to me by br. Mason. The old man wishes a school in his village, and that some of the children should come to town. I wish his desires could be gratified. There is not a Christian in his whole neighborhood, and we desire there should be many. He wishes some of us to visit him. I have promised to do so, if I can, when I go out to Mata. His village is up the south stream from Mata, three days journey. This evening preached to the soldiers. A better congregation than formerly. During my absence the detachments have been relieved, and there are with the present detachment two brethren of the Maulmain church. Text, Gal. i. 15, "And called me by his grace."

Karen New Testament—Visit to Mata.

9. Busy all day in packing up books for br. Abbott. Have five boxes ready to go the first opportunity. Though not able to send near as many Karen Testaments as he has desired, I have sent him the *last we have*. The first edition of the Karen Testament, of 2000 copies, is now exhausted. I fear it will be some years before another edition is printed. I think it ought to be commenced immediately, though it be not revised. The Bible Society have the means, and the people ought to have the book.

Have been also getting ready to depart with br. Mason on a tour to Mata for a few days.

12. Left home with br. Mason for Mata on the 10th, and arrived on the 12th. We were fifteen hours and ten minutes actually *under weigh*, and the distance we compute to be thirty-nine or forty miles. But it is a terrible road

for travellers, especially that part of it over the mountains. In the evening of our arrival we had a house full, and, as it was my lot, I preached to them from the words, "The Lord knows and examines all we do." There is still a favorable report of the Pghos on the south branch of the Tenasserim, as there was last year, and as mentioned then in my journal; but whether it is only a friendly feeling, or an inquiry after the truth, we must learn by an actual visit hereafter. One family are reported to be designing to ask for baptism. God grant they may all have new hearts, and be his by adoption and sanctification.

Population of Mata and vicinity—Church discipline.

14. In endeavoring to obtain a census of the people about us, the following is the result. Mata, 12 houses;—north branch of the Tenasserim 21;—south branch 13;—on the Tenasserim 7;—in the neighborhood of Pa-na-me 10:—making a total of 63 houses of Christian families, and containing, probably, a population of 500 souls. Besides, there are about as many more houses of unconverted persons in a little larger circle, so that there are, no doubt, as many as 1000 souls accessible from this point. There is not another place in British Burmah, that I am aware of, where there is so large a population of Karens, as easily accessible, as this; or where so large a number are generally congregated on the Sabbath.

15. Lord's-day. Soon after breakfast, the people began to come in, and br. Mason is fully occupied in conversing with them. Some have wandered, and deserve rebuke; some, if not all, are weak in the faith and need strengthening. The course pursued with delinquents, thus far, has been different from what they have been accustomed to, and one from which I expect good to result. If the truth cannot be so presented as to cause them to repent before God, it is of no use for us to extort confession, which comes from the lips only. We want to see *heart* work,—not lip service. If God does not forgive, the forgiveness of the church is good for nothing. We *must* have more heart work in the churches, or things will go backward. At 10 A. M., the people assembled in the chapel to the number of 240, to whom br. Mason preached from Rev. 3d,—the address to the church at Lao-

dicea. May this church awake out of sleep, and do the works of righteousness, ere the Lord come, and finding them neither cold nor hot, spew them out of his mouth.

At 1 o'clock the people assembled for prayer meeting. More than 180 were present. Br. M. commenced with singing and prayer, and followed with remarks impressing upon the people the necessity of having the Holy Spirit, and of asking for it, and of living so that he would be with them. If sin were harbored, the Spirit would not come; of course, they must confess their sins and come to God, that they might be blessed. He then called upon those who desired the Spirit, to make a beginning by confession, &c. Some fifteen or eighteen spoke, and there were eight or nine prayers offered. It was a good beginning, and if it could be followed up by line upon line, and precept upon precept, much good would undoubtedly result.

In the evening I addressed the people from Luke xi. 13.

Indolence and improvidence of the people.

16. When br. Mason was here, eleven years since, he had several cocoa-nut trees planted, and now one of the trees is in flower. They have been sadly neglected, and every year almost, when the fire has run through the jungle, they have suffered from its ravages. There are but very few fruit trees about the place, compared to what we should expect; and it is not because they have not been planted, so much as because they have not been watered and nursed, when small, or the first two or three years. As all their water has to be brought up a hill more than 100 feet high, they are not fond of *wasting* it upon trees, that may die. Besides the want of water, the poor plants, on their first appearance above ground, have other obstacles to encounter, in the scorching sun, or too much shade, or the fowls, or dogs, &c. The only trees the natives seem to prize, and for whose benefit they expend much labor, are the *areca* or *betel trees*, and the *betel leaf*, which is a vine, and trained upon other trees. These are chewed universally by men, women and children, with a little tobacco, lime, and an astringent bark, or catechu. This custom seems to be nearly universal among all the nations of the East, except the Chinese, who are less addicted to it, so far as I have observed, than others,

17. We visited a settlement to the north to-day, where reside an old man and his wife, *both blind*, and who live with their children. They were in one of the most miserable things, called a Karen house, that I ever entered; if that can be called a house, that has only a roof and a few posts, without side enclosures, and certainly with not more than one half enough bamboos to form a floor. The sons have the appearance of being shiftless; and when br. M. remarked rather sharply to them that they ought not thus to neglect their aged parents, the old man and woman had an excuse for them, that they had been busy getting in their paddy, and, of course, could not repair the house. The old people profess to love God, and the old man seemed to have nothing to repent of, except that once, as his children were helping him down from the house, in their carelessness they dropped him on the ground, and he scolded them for it! After considerable conversation and prayer, we left them and visited the other houses, where some were sick, though mostly children who were ill.

18. To-day the coolies arrived from town with supplies for us, and letters from our families. Mrs. Bennett is making arrangements to come out here and spend a few weeks, after new year's, in endeavoring to do some good to this people. I hope and pray we may be permitted to come, and to come in the Spirit of our Master; relying on the Holy Spirit to make us happy, and to make us useful. Without the Spirit, we can do nothing.

Fatal influence of intemperance—Cases of discipline.

19. After worship this evening, when the people had been exhorted to lay up treasure in heaven, an old head man, who is near the grave, was exhorted by br. M. to break off his cups and turn to God. He has heard the gospel, now and then, from the days of br. Boardman to the present, but has never been inclined to believe the truth. The most of the time he has lived a short distance from the converts, but off by himself with some who adhere to him, and only now and then is met with by the teachers. The old man seems so wedded to his love of drink, that he is willing to forego all the pleasures of another life, if he can only have a little ardent spirit in this. Alas! thus it is with too many in Christian

lands; though, thanks be to the spirit of reform, the number has been reduced, —while temperance has advanced and intemperance has declined.

21. I have been much grieved to hear that Moung Po, who has formerly been employed as an assistant in Burmese, has been abusing his wife, and disgracing himself. For some months past he has been in a bad state of mind,—left preaching of his own accord, and went off on worldly business. It seems his way has not been prosperous, the frowns of Providence appear to have been upon him. The boat was upset in the river, and he lost all he had with him except a gun; came home in an irritated state of mind and commenced abusing his wife, accusing her of being the cause of all his troubles;—this he thought because he *dreamed* it was so! What a dreadful state man is in, when left to his own vile passions. This man is one who has been an assistant for years,—has been a student in the Burmese seminary, and is really far in advance of many others in knowledge. He *knows* what is right, and what he ought to do, but, alas! how to perform, it seems he has not, at present, the disposition. May the Lord impart to us wisdom to give advice and instruction in the spirit of meekness and of love; that the erring may be reclaimed, the weak strengthened in the faith, and iniquity rebuked.

As we expect to return home after the Sabbath, the people are coming in from distant villages, and many who are not yet reconciled to God; to whom exhortations are addressed as opportunity offers. May we have aid from above, so to direct our efforts for the salvation of souls, that some, at least, may be converted.

Visited to-day a poor man who has the palsy; one side is dead and useless; of course, he cannot talk so as to be understood, except by those about him. He has a long time been a professor of religion, and professes to be anxious for death as a release of his sufferings. In his ignorance and darkness, he has been guilty of having Burmese charms used, in order that he might recover. He begged to be forgiven this sin, and expressed repentance for it.

We found the people so numerous this evening, that, after endeavoring to pack them in our house, and failing, we repaired to the *zayat*, where about 200 assembled, and I addressed them from the words of our Savior, "No

man can serve two masters," &c.; and was followed by br. M. at some length. May the Lord impress the instructions given to this people, open their eyes to see what master they are serving, and if it be not the God of all truth, lead them to abandon the service of satan, and serve the true God only.

22. Lord's-day. There were present to-day 275 souls, the largest native congregation I have ever beheld in India but one, and that was some years since, when I saw more than 400 in this same *zayat*. Br. Mason preached. Nearly one half of the congregation were unconverted, and need the sanctifying power of the gospel, or the truth will have been preached to them in vain. On looking over the congregation, I observed that there were many in youth, who, from their dress and appearance, seemed full of buoyant anticipations of enjoyment in this present life, and who appear to need nothing but love to God, to make them happy here and hereafter. My desires went up, that the Lord would make powerful the word spoken, convert the unconverted, and strengthen his people in endeavors to do his will. In the evening addressed the people from the command, "Seek first the kingdom of God," &c.

Our stay with the people here has now terminated, and we expect to leave in the morning on our return to town, stopping to-morrow evening at a village some ten miles to the north. Br. M. has been endeavoring to induce some of the people here to accompany him to Pyekhyia, and attend the protracted meeting there; and some six or eight seem disposed to go. I go into town to accompany Mrs. B., who returns with me next week to this place. From all appearances, the visit of br. M. here has been attended with good, and I hope more good will result, though many cases of discipline are left to be adjusted. The catalogue of misdemeanors is large, and though some may come under the head of minor offences, still there are some family quarrels that require wisdom to decide justly. Mr. Wade last year appointed, or had appointed, a church clerk, and a book was provided him in which to keep a record of delinquents. From this book we learn that ten are charged with transgression, by drinking ardent spirit,—twenty for not attending worship on the Sabbath; one of them, however, was absent only *one* Sabbath; others as high as five Sabbaths, and

one attended only *two* Sabbaths during the rains; three for reviling;—one of them said to her child, "May the tigers eat you;" one said to her dog words of cursing, &c.;—three for having used charms; one for lewdness; three with saying they did not pray; one with foolish talking, and three with calumny, &c. This includes some thirty individuals. It will be perceived that some of the offences would be passed over with only a remark, if even that was elicited, at home. As some of the *worst* cases are individuals who propose to accompany br. M. to Pyeekhya, we hope the spirit of truth to so enlighten them there, that they will repent and forsake sin. This people are much like children, and do not readily perceive the difference in smaller matters of right and wrong, while flagrant cases of iniquity they understand. They need much teaching, and there are not at present more teachers to the Karens, than will suffice to keep the churches from extinction, to say nothing of labor for the conversion of those still in the bonds of iniquity.

25. Arrived home just in time to have dinner with all at the station, who were waiting our arrival. Found all well. We have been mercifully preserved in our journey, and our hopes and prayers are, that the efforts we have made to do good, will not be found to be wholly in vain. We would renewedly consecrate ourselves to the service of our Master, and endeavor to serve him in godly fear.

(To be continued.)

Greece.

EXTRACTS FROM LETTERS OF MR. ARNOLD.

Bible class—Bible distribution.

Jan. 3. Of my class of Greeks on Sabbath mornings, the most constant attendant has been Paul. He still manifests the same interest in the truths of the gospel, and I cannot but believe that he is sincerely endeavoring, according to the measure of knowledge which he has, to live agreeably to the truth. On one occasion, some weeks ago, the subject of intercessors being under discussion, he turned to one of the others and asked, "Is God a respecter of persons?" "No," was of course the answer. "But," said P., "if God will not forgive my sins when I ask him, but will forgive them when

St. Nicholas asks him, then he is a respecter of persons." On another occasion, when he had become deeply interested in some point which I was proving by reference to numerous passages in different parts of the bible, he turned to one of the others, and said, "We ought to have been taught these things when we were young; but, instead of this, we only learned the psalter and some ecclesiastical books." In November the old man was confined to his house for several weeks by sickness. As soon as he was able to get out, he came to see me. I told him I had feared he was sick, and wished to see him, but did not know where he lived. He answered, that he also wished to send for me, but was ashamed to do so lest he should make me too much trouble. He spoke, at the same time, in a very affecting manner of his first interview with br. Love, and of the benefit he had received from his instructions. He said that the Gospels were always in his hand when he was at home and at leisure, and that for this he was often called a "Protestant" by those who came in. He spoke also of the greatness of his sins with much appearance of humility and contrition. A few days after, he brought me a tract which Mr. Lowndes had given him some years ago, entitled "The Danger of Idolatry," which he said was the means of first opening his eyes a little way, till his attendance upon br. L.'s instructions opened them still wider. The old man has attended our morning prayers two or three times lately, and our Friday evening meeting once.

G., mentioned in my last letter, whom I lost sight of for many weeks, now visits me regularly on Sabbath mornings, and since P. has been ill, he has been almost my only visitor. D. comes occasionally. He is much less instructed than my other visitors from Potamo, but seems very honest and serious.

The acquaintances which we made in the country have not visited us much lately. One of them told me the last time he was here, that the chief priest of the village where he lives had examined the books which I had given him some time before, and said there were some mistakes in them; "But," said he, "as I have not found them, I continue to read the books." No wide door for the circulation of the scriptures and religious tracts has yet opened. A few, however, have been

scattered from time to time, which I hope will not be without some good effect. Mr. Fraser, secretary to the Lord High Commissioner, sent me a note some time ago, requesting a list of the tracts which I had in Greek, translated from the English. I was sorry not to be able to supply him with some which he particularly desired, especially Abbott's "Mother at Home," and other works by the same author; but I sent him a little selection, which, I afterwards heard through Mrs. F., were busily circulated among his Greek servants and neighbors, and were read with interest. Mr. F.'s servant showed them to his priest, who expressed himself highly pleased with them. A copy of the Gospels, of Bambas's edition, which I had sent with them, did not, however, seem to suit him so well. I have also had an opportunity of sending a little parcel of tracts to a village about ten miles from the city, through the teacher of the school there, who belongs to Potamo, and has several times visited me.

*Digest of the scriptures—Withholding
"the key of knowledge."*

About three months ago, I heard that Baron Thestom, a Greek who resides here, a man of considerable learning, and of very studious habits, is now engaged in preparing a systematic digest of the scriptures. It is to be divided into distinct parts, according to the nature of the matter; one division, for example, comprehending all that is historical; another, all that is prophetic; another, all that is preceptive; another, all that is doctrinal, &c., &c. The work is to be in Greek, and is to be accompanied by observations of his own; but whether these last are to form any considerable portion of the whole, I am unable to say. The work must be a laborious and somewhat intricate one, and may never come to maturity, although the Baron is said to be a man of great energy and perseverance. His father was a literary man of some distinction, and was a personal friend of the Emperor Napoleon.

An attempt was made some time ago to establish preaching in Greek here. The plan, so far as I understand, was similar to that of the religious lectureships which are so common in England. Greek priests and deacons, of the younger and better informed classes, educated at the seminary here, were to deliver the lectures in one or other of the Greek churches. The Baron was favorably interested

in the project; but nothing decisive could be done without the cognizance and consent of the Archbishop of Corfu. Baron Thestom went to consult him on the subject; but the old man replied, that the people already had preaching in Lent, and he thought that was quite sufficient; if they had more, it might do much harm. Here, of course, the matter ended. And thus the archbishop, who ought to be the leader in every endeavor to "hold forth the word of life," was the means of preventing whatever increase of religious knowledge and piety might have been expected to ensue from the successful prosecution of such an enterprise. It would, without doubt, have been far short of that faithful and pungent preaching of the gospel which we desire to see; but it would have been an advance upon the present state of things, a disturbance of the dead slumbers of priests and people, the introduction of a good practice; and it might have paved the way for a more faithful and full exhibition of gospel truth hereafter. Would that the old man could see how much he has acted in this matter like the Pharisees whom our Lord reproved, because they neither entered into the kingdom of heaven themselves, nor suffered those who would, to go in. This is a sad commentary on the state of ecclesiastical affairs. The chief priest of the Greek church in Corfu, and, indeed, in the Ionian Islands, is not willing that the gospel should be preached by ministers of his own faith, except for a few times each year, at one particular season. I have no hope that we shall see a reformation in the Greek church set on foot and conducted by the *priests* of that church. I am quite convinced, that the *people* must change *first*, and that an enlightened and evangelical ministry will be *demanded* by a considerable portion of them before it will ever be enjoyed. What scenes of trial must come first, it is not for us to foresee. I believe my expectations in this respect are in agreement with the recorded history of the Lord's gracious operations in reviving his work in a corrupt church, as well as in commencing it among idolatrous heathen.

I have met several missionaries here from different parts since I wrote last. Mr. George Borrow, the author of "The Bible in Spain," &c., was here about the middle of October, on his return to England from a tour in European Tur-

key. He told me that his first business in England, when he arrived, would be to recommend *Albania* as a field for missionary operations. He expressed much pleasure in receiving a copy of the New Testament, in Albanian, which I sent him. After two years, he says, he intends to visit the United States. In the beginning of November, we had a short visit from Mr. McKail, a countryman of Mrs. Dickson's, now chaplain to the Scotch regiment at Malta. He is of the Free Church, and seems to be a very humble and laborious servant of our Lord; such, from whatever quarter they come, we delight to welcome, and to bid "God speed." About six weeks ago, Mr. and Mrs. Newton were here from Greece and the islands, on their way to Malta. He has been travelling for two years past in different parts of Greece and the Grecian islands, as the agent of the "Religious Tract Society." He speaks Greek with much readiness. While in Argos, he met with an adventure not much unlike br. Buel's here, which obliged him to leave there in haste and secrecy. But in other parts of Greece, especially out of the Morea, he met with much better treatment, and, in some instances, with cordial coöperation. He is preparing a work on the Greek church. He has no sympathy with the advocates of non-interference.

Visit to the Piræus—Athens—Return.

April 6. During most of the last three months, my usual studies and labors have been suspended in consequence of our visit to the Piræus. This visit, however, will, I hope, in several respects, prove conducive to the interests of the mission. Especially have I occasion to rejoice and praise God, and I am sure you will unite with me in doing so, for the signal benefit which Mrs. Arnold derived from it, in regard to health. I may say, in a word, that she returned *restored*.

I had an opportunity, during this visit, not only to revive and strengthen the friendship begun in America with my fellow-laborer and beloved br. Buel, but also to form acquaintance with our brethren of the American and Episcopal Boards, who have so long labored, in their several ways, for the promotion of knowledge and piety in Greece. From both these we received the most friendly greeting; and in the labors in which both are engaged, though in some respects very different, we found *much* to interest our sympa-

thies, and gladden our hearts, and animate our hopes for the future. I attended Mr. King's Greek service twice, and listened, with no little emotion, to his faithful exhibition and application of gospel truth. The number of his hearers was small, not above thirty; but, if I mistake not, it was below the ordinary attendance, in consequence of the malignant attacks which have been made against him by the press, on the ground of his interference, grossly misrepresented, in an unhappy marriage of an English merchant with a Greek girl, which took place in Smyrna a few months ago, while he was on a visit there. The boldness with which he preached the doctrines of the cross, in the midst of this violence of popular prejudice, convinced me that he is one who does not "shun to declare the whole counsel of God," according to the convictions of his conscience, "whether men will hear, or whether they will forbear." In the family of Mr. Hill, we found that unaffected hospitality, which is always found there; and it was particularly gratifying to us,—as we spent two or three days under their roof,—to meet at morning and evening prayers several of their assistant teachers and scholars, who board with them, and to observe the interest with which they engaged in the reading of the scriptures and in singing, and listened to the explanation of the word of God. The Greek scriptures were read in the evening, and the remarks interspersed, were also in Greek; but in the morning the English version was used, except by two or three of them, who are not yet able to read English well. In prayer, the English alone is used, but all are able to understand it, and most, I should judge, almost equally well as if in their own language. We visited the schools under Mrs. Hill's care more than once, and saw, with great satisfaction, upwards of five hundred Greek girls enjoying those instructions which, if not instrumental in their saving conversion, can hardly fail to confer valuable benefit upon the community, removing prejudice, lessening bigotry, elevating morality, and preparing the facilities for the ultimate realization of what we most desire to see.

It would appear that the circulation of the scriptures is less difficult there than here, and that the number of those who are capable of reading them is much greater. But the opportunity for direct religious influence upon the

Greeks seems very limited, and br. B. is, therefore, almost wholly employed in preparing for the press and publishing those little works which have been translated with the sanction of the Board.

Our meetings, which, indeed, were only *partly* interrupted during our absence, have been regularly resumed, with about the usual number of hearers, and no diminution, certainly, of interest. Of some incidents of a peculiarly interesting and encouraging character, which occurred in connexion with the prayer meetings while we were absent, you have already been informed. D., who was alluded to in my letter of January 3d, has made a formal request for baptism, which, I hope, may safely be granted; but it is deferred for a little while, that there may be opportunity for still further satisfaction. Mr. T. seems to be another man, I hope it is "the new man, which is created in Christ Jesus unto good works." Our dear Mrs. Dickson, whom the Lord has so mercifully spared to us, is steadily recovering her former strength, and is already gradually resuming her duties in the school. We were painfully anxious about her during our absence, and with sufficient reason; but our hopes predominated even when the tidings "were dark with heaviest fear," and our gracious God did not disappoint them.

Preaching at Lent—Character of Greek preaching.

For several Sabbaths past, there has been preaching in one of the Greek churches here, as there always is, for five Sabbaths, at this season of the year, that is, during the Greek Lent. I have attended twice. I cannot say that I heard all the truth which I should desire to hear, from those who preached, but yet what I did hear was such, that I had much reason to wish the people might hear much more of it. The second discourse which I heard was on the day of judgment, and was truly a solemn one. It was chiefly *descriptive* of the terrors of the scenes, and closed with an excellent and affecting prayer (extemporaneous) addressed to our blessed Redeemer. In neither of these discourses was there any invocation of the Virgin, or the Saints, or any allusion to these or other unscriptural doctrines or practices. The objection which one could make to them must be almost entirely of a *negative* character, on the ground of the *omission* to

urge with directness upon the hearers the necessity of being born again. But neither of these discourses, in my opinion, would be noted as strikingly deficient,—the nature of the subjects considered,—if preached to an ordinary congregation in our own country. On my mentioning to Tavernas, that I heard nothing of the intercession of saints, &c., in these sermons, he said, "*You never will, these are theologians, they never preach such things.*" This, alas! is a sad drawback to the satisfaction with which one might else listen to them,—to reflect, in the first place, how small a portion of the *priests* are like them, and, in the second place, how small a portion of the *people* can fully comprehend them. The one whom I heard preach on the judgment, is teacher of theology in the seminary, and is one of the best preachers here; but I learned afterwards that many of the people found fault with him, for not being intelligible to them. However, on my way home, I heard an old man speaking to his companion in high praise of the discourse, who, observing that I noticed what he was saying, turned to me, and asked, "Is it not so, sir?" On my assenting very heartily, he added, "May the Lord enable us to *do* as he said,—not *all*—but *one* of a *thousand*." The discourse was not accompanied by any other services, except two or three prayers by the preacher, which may be considered as parts of the discourse. The regular liturgy is performed at another hour. The preacher introduces his subject with a preamble of six or eight minutes in length, ending in a short prayer, in which he turns his face towards the east, or the inner sanctuary of the church, and after this he sits down. Rising again after a few minutes rest, he delivers the body of his discourse, and again pauses. Afterwards he closes with reflections, or practical application, and a prayer.

P. went with me to church the second time. When he first mentioned it, I asked him if he would not prefer that I should go alone. When I told him why I asked, he seemed quite surprised, and almost offended, that I should suspect him of timidity. He said he was not worthy to accompany me, but he had, he assured me, neither fear nor shame. The old man came to see me a little while before I went to Athens, when I asked him if he would let me have the tract on the "Danger of Idolatry," of which I had often heard

him speak as the means of first opening his eyes,—a tract given him by Mr. Lowndes many years ago. I asked him if he would let me have it “when he wanted it no more.” I meant, to have him leave it me as a legacy: he did not understand me, and said he could not part with it as long as he lived. This book, and one other, he said, he always put under his pillow at night. He added, that he wished to die with the gospel in his hand; “I believe this from beginning to end—nothing else. I am ready to die when God sees fit to call me. My hope is in his mercy. I have been a great sinner. I go to bed early every night on account of the cold, and have a light burning near me, that I may read two or three hours. I have enemies; so had our Lord; and he told his disciples that men would hate them.” He said his wife had not had her eyes opened, but the conduct of the priests sometimes seemed almost to open them. He mentioned one case in particular, of a priest who had, to his knowledge, ruined two families. In one case, he persuaded a dying person, who had lived a vicious life, and was much alarmed in prospect of death, to give him a hundred dollars to distribute to the poor, saying, that he would say mass for his soul every day in Lent, and that he would certainly go to paradise by this means. “But not one *obolo*,” said P., “did the poor ever get.” In another case, he said to a dying widow, who was leaving a widowed daughter with several children, “Your daughter does not love you; she has been a trouble to you; don’t give your house to her; give it to me: I am a poor priest, and have a family to support.” The poor dying woman, thinking it would be a sacrifice pleasing to God, gave him her house by will, (worth about \$1500 dollars,) and the poor daughter is now reduced to beggary. “There are many other priests,” said P., “equally rapacious.” And unhappily it is *these* chiefly, and not the few more enlightened, virtuous, and evangelical, such as the preachers whom I heard, that come in contact with the common people, and form their notions of religion. P. has expressed a great desire to have a service established for the Greeks. He has several times attended on Sunday and Friday evenings, since my return, and he assures me, that nothing but inability to understand, hinders others from coming with him. I hope, that I may

have something more interesting to report in my next on this subject. I intend, with the help of God, to make a special effort to collect a few together on the Sabbath, and to begin something that may bear a slight resemblance, at least, to divine worship; and which with the divine blessing may more and more assume this form, as He may graciously incline the minds of the Greeks to attend it, and give ability to conduct it.

EXTRACTS FROM A LETTER OF MR. BUEL.

Wayland's Moral Science—Greek gymnasia and schools.

In a letter from Piræus, of the 3d of June, Mr. Buel announces that an edition of the “Moral Science,” amounting to 1010 copies, was published in March, and that about 800 copies had been distributed or sold.

Of this number, 200 were presented to the Education Society of Athens; 200 to the public library in the University; fifty to the library of the Gymnasium at Syra; thirty to the three Hellenic schools on the island of Crete; fifteen to an Hellenic school at the foot of Mount Olympus, in Thessaly; twelve to the Hellenic school in Philadelphia, (the seat of one of the “Seven Churches,”) fifteen to the Hellenic school in Patmos, (the Patmos of the Apocalypse,) and 110 sent to Corfu.

The same communication embraces several letters of acknowledgment on behalf of the above named Institutions, and testimonials of the estimation in which the work was held; as well as a statement of the uses to which the grants would be applied. The following is a translation of the letter of the gymnasiarch in Syra, (written in ancient Greek,) and is the more deserving of notice as “coming from a class of men whose judgment upon the merits of the book will have the greatest weight, and whose recommendation and patronage will do much to introduce it into the schools.”

G. Seronius to the Philhellene, R. F. Buel, &c.

GREETING:—

The present of the five books on ethics, which you have sent us, has

given much gratification to the members of our gymnasium, which now tenders many thanks both to the author and yourself. It will never cease to praise the Philhellenism of the wise and learned Wayland, a man who has been neither sparing of pains nor careful of expense, in his zealous endeavors to promote the moral regeneration of the Greek youth.

But why, good sirs, merely permit us, with the tip of the finger, to taste of your honey? Ought not 100, or fifty copies, to adorn the shelves of our library, to be used from year to year, in forming the youthful minds here engaged in study? But craving pardon for thus presuming upon your kindness, we wish you, much esteemed sirs, health and prosperity in life, and pray you to continue, to the extent of your ability, your beneficent labors in behalf of Greece.

The directors of the gymnasium in Syra,

G. SERONIUS.

Mr. Buel subjoins,

As this letter proposed the very thing mainly contemplated in the publication of the "Moral Science," I did not hesitate to send fifty copies. With them, some seventy copies of the "Mary Lothrop" were sent to the care of Mr. Seronius, who, in reply, cheerfully undertakes the distribution of them as prizes at the public examination of the girls' schools; and, speaking of the Moral Science, he thanks us on behalf of the whole gymnasium.

It may be remembered that there are four gymnasias in the kingdom of Greece, located at Athens, Syra, Naulion, and Patras, and averaging about 600 students. The public instruction of Greece embraces schools of four different grades;—the university, the gymnasium, the Hellenic school, and the public or common school, which is taught upon the Lancasterian plan. The three lower grades are easily accessible to evangelical influences through the medium of suitable books, whether they be class books, or those of a miscellaneous kind; which can be presented as rewards at the public examinations, and thus come recommended in the best way to the family circle. Of this kind some 300 copies of Mary Lothrop have been disposed of the present year, besides about 600 copies of other publications of the American Tract Society, and above 100 portions of the sacred scriptures.

These are the chief particulars of interest relating to our book operations. On the subject of education nothing has yet been done by the present legislature, neither have any measures been proposed by the Minister of Ecclesiastical Affairs and Public Instruction, relating to these two departments.

But as the study of morals in some form is embraced in the *present* plan of studies even, in the Hellenic schools, and as the subject is lectured upon in the gymnasia, hut to great disadvantage, for want of some suitable treatise in the common language, there is ground to hope that our book will be adopted by order of government, and then an edition of 3000 would not more than supply the demand both for schools and for general reading. The proceeds, moreover, would cover a large share of the expense. The addition of the Constitution of Greece has, doubtless, very much aided the success of the book.

I am informed that a translation of the same work is ready for publication in the Armenian language.

Miscellaneous Notices.

The cause of Christ in the East has been deprived of the Rev. Henry Leeves, agent of the British and Foreign Bible Society for more than twenty years, and chaplain to the British Embassy at Athens. He died suddenly on the 9th of May, at Beyroot, when on his way to Jerusalem.

The preparation of the scriptures, in which he was engaged, must, necessarily, be retarded, so far as connected with the agency of the British and Foreign Bible Society. The second edition of the Old Testament in Modern Greek, and much improved, I understand, has been advanced with the aid of Mr. Bambas, to the first of Chronicles.

The "Dairyman's Daughter" has been translated under my direction, by Mr. Phraorétis, one of the professors in the university. We review together the last sheets to-morrow.

At the beginning of the year, I made a payment to the Rev. Mr. King, for tracts purchased of him in 1843 and '44, to the amount of \$201.60. These tracts and books were, almost entirely, publications of the American Tract Society.

The want of funds precludes any further purchases of scriptures from the British and Foreign Bible Society, or from the American Bible Society's

edition, of which latter a large quantity could now be sent into Crete and placed in the common schools by the "Committee on Schools" for that island; which has recently applied to me through its agent at Athens, desiring good books, of any description, for the schools.

I very much wish that, (should it meet the approbation of the Board,) the American Baptist Publication Society would give us \$600 to translate and print an edition of *Ripley's Notes on the Acts*. The text should be in the ancient Greek, except when entered in the Notes, and there a translation might, in most cases, be given with advantage. This method would secure for the book a reading among even the priests themselves.

Mrs. Kork is about publishing a

commentary, prepared by her husband, on the *Gospel of John*. It is taken chiefly from Scott and the German commentators Von-Gerlach and Tholuck. In 1838, Mr. Kork published, with the aid of the Church Missionary Society, a Harmony of the Three First Gospels, in modern Greek, with explanatory notes and practical observations, from the commentary of the Rev. T. Scott.

No religious book would be so eagerly read by the Greeks, as a good commentary on the Acts of the Apostles.

As early as 1827, a portion of Scott's Commentary on the Acts was published in Malta, in Modern Greek, by the Church Missionary Society; but the style even of *translated* books is far in advance of that now.

Other Societies.

Southern Baptist Convention.

The Southern Baptist Convention was organized at Augusta, Georgia, May 8-12, of delegates from Maryland, Virginia, North and South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia.

Officers of the Convention.

President.—Rev. William B. Johnson, D. D., South Carolina.

Vice Presidents.—1. Hon. Wilson Lumpkin, Ga. 2. Rev. James B. Taylor, Va. 3. Hon. A. Dockery, N. C. 4. Rev. R. B. C. Howell, Tenn.

Treasurer.—Dr. M. T. Mendenhall, Charleston, S. C.

Secretaries.—Rev. J. Hartwell, Alabama, James C. Crane, Richmond, Va.

The Constitution adopted by the Convention corresponds essentially with the By-Laws of the Baptist General Convention. It provides, however, for the election of "as many Boards of Managers as in the judgment of the Convention will be necessary for carrying out the benevolent objects it may determine to promote."

The Convention elected two Boards, one for Foreign Missions, to be located at Richmond, Va., and one for Domestic Missions, located at Marion, Ala. The

second meeting is to be held on the Wednesday after the first Lord's day in June, 1846, in Richmond, Va.; to consist, by members or delegates, "of individuals, churches, and other bodies, approving of the Constitution."

Foreign Mission Board.

The Board of Managers for Foreign Missions consists of Rev. J. B. Jeter, President, and fourteen Vice Presidents, a Corresponding Secretary, a Recording Secretary, an Auditor, and fifteen Managers, together with the officers of the Convention. It has entered on its work with promptitude, and has the prospect of liberal support.

American Indian Mission Association.

A semi-annual meeting of this Association was held at Forsyth, Georgia, May 17-19, Rev. W. B. Johnson, D. D., of South Carolina, in the chair. The report of the Board of Managers was read by the Rev. Isaac McCoy, Cor. Sec. A *Standing Committee of Agency*, consisting of five members, was subsequently appointed, located at Madison, Georgia, for the promotion of the objects of the Association.

The Association has fifteen missionaries and assistants in its employ, in the Indian Territory, chiefly among the Weas, Putawatomes, Creeks, and Choctaws. The report embraces the following table of the

Names and numbers of Tribes within the Indian Territory.

Cherokees, ...	25,911
Choctaws and Chickasaws, . . .	16,521
Creeks and Seminoles, . . .	27,730
Senecas and Shawanoes, . . .	462
Quapaws, ...	400
Osages, ...	4,102
Ottawas, ...	240
Chippewas, ...	62
Putawatomes, ...	2,000
Peorias and Kaskaskias, . . .	150
Weas and Piankashas, . . .	272

Shawanoes, ...	887
Kauzaus, ...	1,700
Delawares, ...	1,059
Wyandots, ...	585
Stockbridges, Munsees and Del- awares, ...	278
Kickapoos, ...	588
Sauks, ...	414
Ioways, ...	270
Omahas, ...	1,301
Puncahs, ...	777
Otoes and Missouries, . . .	931
Pawnees, ...	8,000

In all, ... 94,840

The next annual meeting is to be held in Louisville, Kentucky, commencing on the last Thursday in October.

American Baptist Board of Foreign Missions.

Missionary Intelligence.

LETTER OF MR. JUDSON.

Sickness of Mrs. Judson—Expected departure for America.

The following letter announces the alarming sickness of Mrs. Judson, and the arrangements which Mr. Judson had made in consequence of it, for their immediate departure for this country *via* England.

In ordinary cases, we might not consider ourselves at liberty to publish *entire* a letter of this kind; portions of which, at least, were written in the confidential freedom of domestic privacy. But so eager and universal is the interest awakened by the rumor of Mr. Judson's expected return, after an absence of more than thirty-three years; and so confident are we that the more fully his circumstances and wishes are understood, the more carefully they will be consulted by his Christian friends throughout the country; that we cannot hesitate to lay the communication before them just as it has come to our hands.

We have an additional motive for the publication. The joy created by the prospect of Mr. Judson's return needs to be chastened. And, assuredly, the public will at once observe, that the occasion on which Mr. Judson consents to retire for a

season from the missionary field,—notwithstanding his repeated refusals of the invitations of the Convention and the Board,—is one of most afflictive solicitude; and that at the moment of our rejoicings, he *may* be sorrowing as one “whom the hand of the Lord hath touched.” We hope for other tidings; yet according to advices *later than the date of the letter*, there was a painful apprehension at Maulmain, that Mrs. J. could not survive a removal to the ship. The next arrival, which is daily expected, will resolve this distressing uncertainty.

Maulmain, April 13, 1845.

MY DEAR BROTHER,—The hand of God is heavy upon me. The complaint to which Mrs. Judson is subject, has become so violent, that it is the unanimous opinion of all the medical men, and, indeed, of all our friends, that nothing but a voyage beyond the tropics can possibly protract her life beyond the period of a few weeks, but that such a voyage will, in all probability, ensure her recovery. All medical skill has been exhausted. She has spent six weeks with our Commissioner and his lady in a trip down the coast, touching at Tavoy and Mergui, and returned weaker and nearer the grave, than when she set out. She is willing to die, and I hope I am willing to see her

die, if it be the divine will; but though my wife, it is no more than truth to say, that there is scarcely an individual foreigner now alive, who speaks and writes the Burmese tongue so acceptably as she does; and I feel that an effort ought to be made to save her life. I have long fought against the necessity of accompanying her; but she is now so desperately weak and almost helpless, that all say it would be nothing but savage inhumanity to send her off alone. The three younger children, the youngest but three months and a half old, we must leave behind us, casting them, as it were, on the waters, in the hope of finding them again after many days. The three elder, Abby Ann, Adoniram and Elnathan, we take with us to leave in their parents' native land. These rendings of parental ties are more severe, and wring out bitter tears from the heart's core, than any can possibly conceive, who have never felt the wrench. But I hope I can say with truth, that I love Christ above all; and I am striving in the strength of my weak faith, to gird up my mind to face and welcome all his appointments. And I am much helped to bear these trials, by the advice and encouragement of all my dear brethren and sisters of the mission.

It is another great trial to leave my dear church and people. I never knew till now how much I loved them, and how much they loved me.

"And 'tis to love, our farewells owe
All their emphasis of woe."—

But I leave them in the hands of my dear brethren; and there are no persons in the world to whom I should be so willing to commit so dear a charge.

Another great trial, not so much as it regards feeling, as it regards the anticipated result of long protracted labor, is the interruption which the heavy work of the Burmese dictionary, in which I have been engaged for two or three years, must sustain; and such is the state of my manuscripts, that if I should die before the work is completed, or at least carried forward to a much more advanced stage, all my previous labor would be nearly or quite lost. But I am endeavoring to obviate this difficulty in some degree, by taking with me my two assistants in that department, whose hearts God has graciously inclined to leave their families and accompany me. They are both Christians,—the one a settled character, a convert of long standing, former-

ly a government writer in Rangoon; the other a nephew of the late premier of the court of Ava, a person of noble extraction, and though not a tried Christian, I hope a sincere one. And it is my purpose to devote some hours every day, whether on the sea or land, to the work mentioned. I shall be induced to persevere in this purpose while in America, from the fact, that I am unable to travel about the country as an agent, and preach in the English language. The course that I have uniformly pursued, ever since I became a missionary, has been rather peculiar. In order to become an acceptable and eloquent preacher in a foreign language, I deliberately abjured my own. When I crossed the river, I burnt my ships. For thirty-two years, I have scarcely entered an English pulpit, or made a speech in that language. Whether I have pursued the wisest course, I will not contend; and how far I have attained the object aimed at, I must leave for others to say. But, whether right or wrong, the course I have taken cannot be retraced. The burnt ships cannot now be reconstructed. From long desuetude, I can scarcely put three sentences together in the English language. I must, therefore, beg the Board to allow me a quiet corner, where I can pursue my work with my assistants, undisturbed and unknown.

This request I am induced to urge from the further consideration, that my voice, though greatly recovered from the affection of the lungs which laid me aside from preaching nearly a year, is still so weak that it can only fill a small room; and whenever I attempt to raise it above the conversational tone, the weak place gives way, and I am quite broken down again for several weeks. I hope, therefore, that no one will try to persuade me to be guilty of such imprudence while in America; but since there are thousands of preachers in English, and only five or six Burmese preachers in the whole world, I may be allowed to hoard up the remnant of my breath and lungs, for the country where they are most needed.

I have engaged a passage in the Paragon to London, for myself, wife, three children, and two assistants, for 1600 rupees. I should have preferred a passage direct, but circumstances have rendered it impossible.

Your affectionate brother,

A. JUDSON.

CHEROKEES. — *Letter of Mr. Jones.*

In a letter of July 1, Mr. Jones reports the addition of fifteen persons to the Cherokee churches, by baptism, since the first of March;—one at Grand River, four at Taquohsee, six at Delaware Town, and four at Cherokee.

Much of his own time is devoted to the translating department. 5000 copies of the tract on Maternal Duty, No. 207 of the American Tract Society's series, have been printed, and two other tracts are in progress. Genesis is also in course of translation, and the gospel by Luke.

Donations,

FROM JULY 1 TO AUGUST 1, 1845.

Maine.

Jay, ch. and soc., mon. con., per Rev. N. W. Williams,	3,00
Piscataquis Association, Calvin Copeland tr., as follows :	
Guilford, ch. and soc.	2,25
do., Fem. For. Miss. Soc.	,50
H. E. Chandler and wife	1,12
Foxcroft and Dover village ch.	,86
	10,73

Penobscot For. Aux. Miss. Soc., J. C. White tr., as follows :	
Levant, Rev. T. B. Robinson, balance of his subscription,	13,00
Springfield, ch. and soc.	2,00
Bangor, 1st ch. and soc., mon. con.,	15,28
do., Fem. Miss. Soc.	12,00
do., several members of ch. and soc.	19,75
do., L. Watson	15,00
North Bangor, ch. and soc.	5,00
Corinth, do. do., mon. con.,	11,60
	93,63

Lincoln Association, Samuel Libby tr., per Wm. Metcalf, as follows :	
Camden, 2d ch. and soc., mon. con.,	13,25
do., Fem. For. Miss. Soc.	16,76
	30,01
do., 3d ch. and soc., mon. con.,	4,00
Thomaston, 1st ch. and soc.	8,41
do., 2d do. do.	15,49
do., 3d do. do.	42,09
	100,00
Nobleboro', 1st church and cong.	19,05
do., 3d do. do.	,37
Newcastle and Alna, ch. and cong.	9,50

Jefferson, 2d ch. and cong. do., 3d do. do.	5,60 4,00
Woolwich, ch. and cong.	4,50
Brunswick, 1st do. do.	,50
China, 1st do. do.	10,00
Mrs. B. Coombs, per Wm. R. Prescott,	1,00
A friend, per do. do. do.,	,25
South Berwick Village, ch. and soc.	80,50
North Kennebunk Port, ch. and soc.	7,62
Kennebunk and Lyman, 1st ch. and soc.	22,73
Acton, ch. and soc.	23,06
Lyman, 1st do. do.	13,64
Waterboro', 1st do. do.	21,13
do., 2d do. do.	7,11
Alfred, ch. and soc.	13,42
Limerick, ch. and cong.	3,53
Alfred gore, do. do.	11,95
Parsonsfield, 1st do. do.	2,12
do., 2d do. do.	4,00
Efingham, ch. and cong.	10,10
Limington, do. do.	5,35
per Rev. Joseph Wilson, agent of the Board,	286,03
Machias Port, 2d ch. and soc., per H. Fletcher,	5,00
Saco, ch. and soc., quarterly collection, per Rev. Alfred Colburn,	20,00
	518,39

New Hampshire.

Portsmouth, church and cong.	57,00
do., Rufus Kittredge	10,00
	67,00
Somersworth, Fem. Miss. Soc.	3,50
per Rev. Joseph Wilson, agent of the Board,	70,50
Hampton Falls, Geo. H. Dodge	20,00
Exeter, ch. and soc., mon. con., per John F. Moses,	15,00
South Hampton, a friend, per Rev. Mr. Graves,	5,00
	110,50

Vermont.

Poultney, a friend, per Rev. D. Hascall,	10,00
Windsor, S. Hubbard, per Rev. E. Hutchison, pastor,	75,00
	85,00

Massachusetts.

Chelmsford, Fem. Jews Soc., Mrs. Sarah Osgood tr., to be expended under the direction of Mr. Oncken, for the spiritual welfare of the Jews, per Miss Mary Webb,	8,50
do., 1st ch. and soc., per L. E. Caswell,	12,26
Newton, Soc. of Miss. Inquiry in the Theol. Inst., per Lyman Jewett,	5,50
Lowell, a member of Worthen St. ch.	10,00
Boston, Harvard St. ch. and soc., mon. con. for July, per J. Putnam,	16,09
do., Charles St. do. do., mon. con. for July, per Moses Hadley,	8,01

do., Bowdoin Square Board of Benevolent Operations, S. G. Bowdlear tr., mon. con. for July,	60,00
do., Baldwin Place, For. Miss. Soc., N. Nelson tr., for sup- port of a missionary, as fol- lows:	
Annual collection	181,47
Three months concerts	82,45
Subscriptions (in part)	98,80
	362,72
Dorchester, 1st ch. and soc., col- lection after sermon by Rev. W. Dean,	18,31
Randolph, Ladies' For. Miss. Soc., per Rev. Henry Clark,	15,00
South Reading, Miss E. Weth- erbee, per Rev. Wm. Heath,	5,00
Wenham, ch. and soc., mon. con. for July, per Rev. Mr. Keely,	2,51
Abington, do. do., do. do., per Rev. E. C. Messinger,	23,00
Charlestown, 1st ch. and soc., Joseph Goodnow tr.,	100,00
Old Cambridge, ch. and soc., J. B. Dana tr., as follows:	
Sundry collections	120,50
Juv. Sabbath school	5,50
	126,00
	772,90

Rhode Island.

Providence, Junior Class in Brown University, per Henry A. Coe,	20,00
Rhode Island State Convention, V. J. Bates tr., as follows:	
Providence, 1st ch. and soc., as follows:	
Mon. con. for July,	36,42
Sabbath school, R. E. Eddy superin- tendent,	13,50
	51,92
do., 4th ch. and soc., three mon. concerts, G. Thurber tr.,	39,03
do., Rev. Allen Brown, for support of a Karen preacher,	25,00
Fruit Hill, ch. and soc., mon. con. for June,	3,55
do. do., do. do., mon. con. for July,	4,58
per Rev. H. T. Love,	3,13
Warren, ch. and soc., John Hail tr., as fol- lows:	
Mon. con., per Rev. J. P. Tustin,	11,29
George Brown	2,00
	13,29
	137,37
	157,37

Connecticut.

Chester, Rev. Alfred Gates, per H. Shailer,	5,50
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New York.

Washington Union Association, — Mason tr., per Rev. Nor- man Fox,	43,85
Lockport, monthly concert for July,	7,10

do., young people's weekly collection	3,54
Shelby, ch. and soc.	8,00
per Rev. S. B. Webster,	18,64
St. Lawrence Convention, per J. Spencer,	4,00
Fort Covington, ch. and soc., per Rev. J. Wallace,	10,00
Piermont, ch. and soc.	12,36
Sag Harbor, Bethel ch.	2,97
per Rev. Dr. Cone,	15,33
New York city, Stanton St. Juv. Miss. Soc. of Sabbath school, for support of a teacher at an orphan school in Assam, under the direction of Mr. Bronson, per James Cowan,	24,00
do. do. do., South St. ch. and soc., P. B. Amory tr.,	15,00
do. do. do., 11th St. do. do.	2,50
Hudson River Association, John R. Ludlow tr., as follows:	
Albany, 1st ch. and soc., per William Soul- den,	28,50
do., Mrs. Shepard	,50
Waterloo, ch. and soc., mon. con- cert,	2,00
do., Rev. S. Wright and family	1,00
	3,00
Cornwall, Female Miss. Soc., per Rev. G. S. Bal- ley, pastor,	9,00
Troy, 1st Sab. sch., as follows:	
Towards support of Mr. Has- well,	23,00
Towards sup- port of two heathen chil- dren named Joseph Has- tings and Sarah Good- speed, to be expended under the direction of Mr. Haswell,	25,00
	48,00
do., do. Fem. Bur. Miss. Soc., for support of a na- tive Burman preacher,	100,00
From sources not mentioned,	367,37
	556,37
Caldwell, Mrs. Mott	1,00
Sharon, as follows:	
Mrs. St. John	3,00
Miss Lucy St. John	1,00
Abigail Hunt	10,00
Irene Crocker	1,50
	15,50
per Wm. Colgate,	590,37
Mohawk River Association, per Rev. Heman H. Haff,	65,87
Black River For. Miss. Soc., Henry G. Potter tr.,	246,88
	1018,94

New Jersey.

Elizabeth Port, William Whee-
den, per Wm. Colgate, 5,00

Maryland.

Taneytown, ch. and soc., per
Rev. A. Baush, pastor, 5,00

Virginia.

Plumb Grove, Mrs. J. H. Kim-
berly 10,00

Spottsylvania Co., Wm. Quisen-
berry, per Rev. I. M. Allen, 5,00
15,00

Alabama.

Mobile, as follows :

St. Anthony St. ch. and
soc. 14,50
Rev. D. H. Gillette
and wife 5,00
T. P. Miller 100,00
Ludolph Parmly 5,00
B. D. Burt 50
Mrs. Ellen Ellison 5,00
African Bap. ch.
and soc., for Af-
rican Mission, 37,62
167,62

Belleville, as follows :

Munden Creek, ch. and
soc. 13,82
John Crosby 25,00
J. R. Hawthorn 4,85
John Sampey 1,00
44,67

Lower Peachtree, Mrs.
E. H. Gregg 3,80

Selma, as follows :

Ch. and soc. 7,50
Wiley Milton 5,00
David Weaver 50
African ch. and
soc., for African
Miss., 2,16
15,16

Valley Creek, R. Sturdi-
vant 5,00

Dallas Co., C. H. Cleve-
land 20,00

do., Lewis Johnston 5,00
25,00

Benton, ch. and soc. 5,20

Church Hill, Mount Gil-
ead ch. and soc. 20,35

Shady Grove, Mrs. S. C.
Haralson, for China
Mission, 2,50

Mount Willing, Rev. Da-
vid Lee 2,00

Collirene, Bethany ch.
and soc. 5,85

do., Green River 10,00
15,85

Ash Creek, as follows :

Ch. and soc. 10,20
Z. Rudolph, for
support of Mr.
Binney, 10,00
Z. Rudolph Jr., for
do. do., 19,00
David Gordon, for
Indian Missions, 5,00
44,20

Lowndes Co., as follows :

Daniel Rust 2,50
Mrs. M. E. Rust 5,00
Miss Martha Shir-
rer, 1,50
9,00

Antauga Co., Mrs. Eliza-
beth Morgan 2,50

Marion, as follows :

Ch. and soc., mon. con.,
for Burman Miss., per
Rev. J. Hartwell, 52,00
Mrs. M. F. Hart-
well 5,00
Miss A. J. Hartwell 2,00
M. R. Hartwell 1,00
E. C. Hartwell 1,00
E. B. Hartwell 1,00
Mrs. J. A. Barron 5,00
67,00

Perry Co., Mrs. Martha
Goree 50

do. do., Mrs. Mary
Goree 50
1,00

Jones Creek, ch. and soc. 25,90

Sumpterville, as follows :
Ch. and soc. 10,00
A. H. Smith 25,00
35,00

Sumpter Co., J. H. Brown,
for support of a mission-
ary, 400,00

Gainesville, as follows :

Ch. and soc. 14,00
Rev. J. F. Brown
and wife 2,00
B. P. Brantly 30
S. Southerland 5,00
J. W. Wingate 1,00
R. W. Morris 1,00
L. I. Morris 1,00
C. D. Morris 70
25,00

per Rev. B. F. Brabrook,
agent of the Board, 916,75

Mississippi.

Columbus, for the support
of Rev. J. L. Shuck, as
follows :

Ch. and soc. 12,97
Rev. W. C. Crane 5,00
E. G. Kirkland 10,00
N. Burnett 2,00
J. P. Crocker 1,00
T. G. Blewett 12,50
Mrs. T. G. Blew-
ett 15,00
I. T. Harrison 10,00
M. L. Warren 5,00
African ch. and
soc., for African
Miss., 3,55
77,02

Aberdeen, Miss F. Ala-
bama Rogers, 35
per Rev. B. F. Brabrook,
agent of the Board, 77,37

Kentucky.

Louisville, Rev. F. A. Willard,
quarterly instalment towards
the support of a native preach-
er, 25,00

Ohio.

Norwalk, ch. and soc.	5,65
Akron, as follows :	
Mon. con.	39,39
Alvan Austin	5,00
Allen & Myers	2,00
	46,39
per Rev. Messrs. Linus Austin and S. Adlam,	52,04
Rocky River Association, John Benny tr., as follows :	
Annual collection	11,00
Euclid, ch. and soc.	12,00
Columbia, do. do.	3,50
Strongville, do. do.	4,36
Royalton, do. do.	4,30
Liverpool, do. do.	3,00
	43,66
Lorain Association, as follows :	
Annual collection	8,76
Birmingham, ch. and soc., as follows :	
Mon. con.	5,15
C. M. Gates	2,00
P. G. Akers	2,00
	9,15
Henrietta, ch. and soc., as follows :	
Mon. con.	4,14
Juv. For. Miss. Soc., E. G. Shepard tr.,	8,66
	12,30
	30,71
Chester, ch. and soc.	1,18
Clarksfield, Geo. Edwards	,50
Ohio Bap. For. Miss. and Bible Soc., J. B. Wheaton tr.,	20,00
per Rev. J. Stevens, agent of the Board,	96,05
	143,09

Illinois.

Edwardsville Association, Prof. W. Leverett tr.,	5,65
Alton city, as follows :	
Ch. and cong.	5,00
Mrs. B. E. Vinal, half yearly subscription for support of a Karen preacher,	15,00
	20,00
Bunker Hill, as follows :	
Ch. and soc.	9,50
Fem. Miss. Soc., Mrs. C. Burton tr.,	6,00
	15,50
Carrollton, ch. and soc.	1,20
Wordburn, do. do.	,37
Manchester, ch. and soc., towards support of a Karen preacher,	4,81
Griggsville, ch. and soc., towards support of a Karen preacher,	1,00
Canton, ch. and soc.	5,56
Peoria, Rev. I. D. Newell	2,50

Tazeweller, Mrs. E. Robinson	,25
Washington, as follows :	
Ch. and soc.	16,00
Fem. Miss. Soc.	5,00
	21,00
Richland, ch. and soc.	1,77
per Rev. B. F. Brabrook, agent of the Board,*	79,61
Paw-Paw, ch. and soc., per Norman Warriner,	1,25
	80,86

Michigan.

Michigan State Convention, R. C. Smith tr., per Rev. I. M. Allen,	20,00
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Iowa.

Iowa Baptist Convention, H. Brown tr.,	21,34
Mount Pleasant, ch. and soc.	1,25
Long Creek, do. do.	2,33
Davenport, do. do.	5,33
per Rev. B. F. Brabrook, agent of the Board,	30,77

Legacy.

Essex, Ct., Joseph H. Hayden, deceased, Wm. C. Bull, Henry S. Champlin, and Edward W. Pratt executors, for the Burman Mission,	100,00
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Two silver watches sold	21,00
	\$1,113,44

The following sums have been received towards liquidating the debt of the Board, viz. :	
Gorham, ch. and soc., N. Y., per Rev. John G. Stearns,	25,00
Vernon, do. do., N. Y., per Rev. S. W. Adams,	60,00
Norwalk, Ohio, Baker	5,00
Geauga Assoc., Ohio,	21,00
per Rev. Messrs. Linus Austin and S. Adlam,	26,00
Portland, Me., Mrs. H. Carleton, of the Federal St. ch.,	100,00
Westerlo, N. Y., Rev. Stephen Wright	1,00
Boston, Mass., Lyman Tiffany	500,00
Lansing and Groton, ch. and soc., N. Y., per Rev. Perly Work,	10,00
Rockport, Ohio, as follows :	
H. Alger	10,00
Rev. Joseph Goodrich	2,00
David Harrington	1,00
	13,00
Rhinebeck, church and soc., N. Y.,	42,50
Red Hook, 1st ch. and soc., N. Y.,	12,50
per Wm. Colgate,	55,00
	790,00

H. LINCOLN, *Treasurer.*

* The \$39,29 from this State, credited in the April number of the Magazine, was also collected by Mr. Brabrook.





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